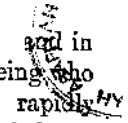

rush on towards their objects, regardless of consequences, and in being who rapidly contempt of all experience. It seems as if the moral falls must fall for ever, and that his descent must be a accelerated one, the termination of which is to be found only at the bottom of a pit that is bottomless.

Man has only to look within to discover principles which might bring the possessor into a state similar to that of fallen angels, " But for the grace of God, there goes John Bradford," was the exclamation (often quoted) of a well-known Beformer, as he saw a criminal led away to execution. If man will only look into his own heart in a searching manner, he may discover principles which, in some of their possible operations, are capable of sinking him even into the depths of demoniacal wickedness. He who knows his own nature will be prepared to acknowledge that the contest, of which poets have sung, between the spirits of evil and God, are at least possible. Way, it may be doubted, whether such poets as Milton and Byron could have given such a painfully graphic anatomy of demoniacal pride and passion, had they not drawn from their own nature; or whether we should have been so moved by the description, if there had been nothing responsive in our own bosoms.

> " Thou speak'st to me of tilings which long have swam
> In visions through my thought."—Brack's CAIN.

Combining these considerations, which have a foundation in the principles of our fallen nature, it is difficult to see how, if God does not interpose, man can stop short of the demoniacal state. There are persons who wonder that man should be consigned to the place prepared for the devil and his angels; but when he has acquired the character of the devil and his angels, in what place can he so appropriately be ?

There is one other tendency of falling humanity to which it is needful to attend. We would call it the drying up of the natural affections, according as wickedness

increases, and the heart becomes rebellious.

We have already contemplated one striking manifestation of this tendency, in the natural feeling being restrained from flowing towards God, from the very instant that sin was committed. It is evidently an authentic statement that is given of the conduct of our first parents, when they are represented, after their first act of sin, as avoiding the presence of God. They did not